THE *Lutheran* WITNESS

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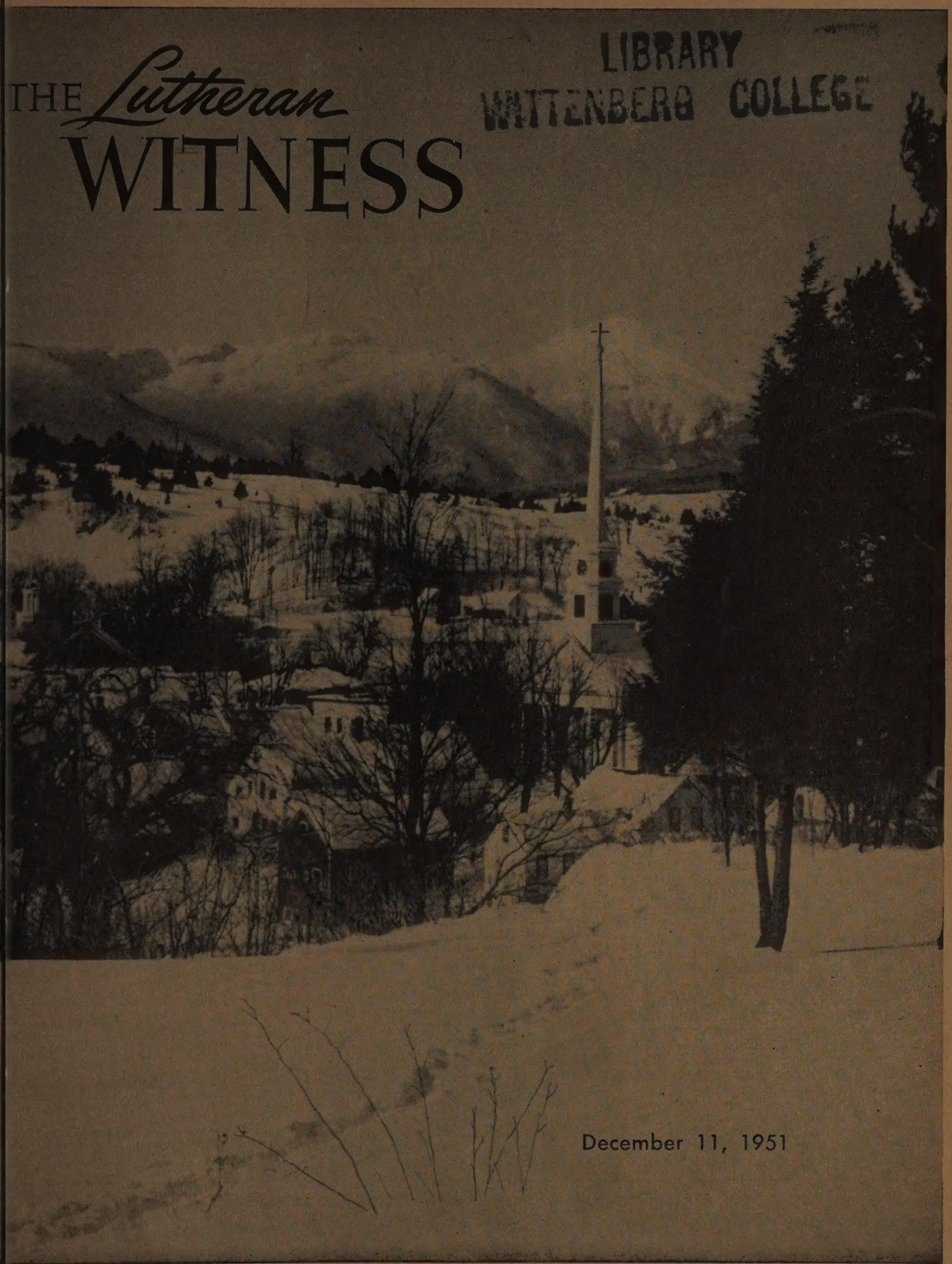

December 11, 1951

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

MORE IMPORTANT THAN "OUT OF THE RED"

DEAR EDITORS:

Some folks seem to be laboring under the misapprehension that all is well in a congregation if it manages to keep out of the red. As long as a sufficient amount of money keeps flowing into the treasury, the pastor and the finance committee are praised, and the members are elated over their wonderful generosity.

The congregation's greatest blessing is not in an overflowing treasury, desirable as that may be. Where the Word of God is preached in its truth and purity, and the members as children of God lead holy lives according to it, we find the blessing of God.

Those who consider their contributions to the church as the main part of their membership are comparable to those who hold the shiny brass buttons on a soldier's uniform the most important thing about him. A congregation which honors God, makes diligent use of the Word of God and the Sacrament, and fervently prays for the extension of His kingdom at home and abroad is bound to have many cheerful givers. Such a congregation will do its utmost to help Synod make its budget for 1951 and oversubscribe the Ten Million Dollar Conquest for Christ next spring.

Pittsburgh, Pa. H. K. DIETRICH

INJUSTICES

DEAR EDITORS:

I am glad to see that the question of proper race relations in the Church is being brought to our attention in the LUTHERAN WITNESS. Few realize what harm is being done to the cause of Christ's kingdom by improper race relations. Could the WITNESS publish Dr. Caemmerer's address "The Christian Directive in Race Relations" for the benefit of many of us who were unable to attend the Lutheran Institute on Race Relations sponsored by Valparaiso University? . . .

No one can gainsay the statement made by Dr. Caemmerer at the institute that "barriers of community injustices help to impede the Gospel in America." A Lutheran Negro mission will be handicapped from the start if other Lutheran churches, especially those located on the fringe of Negro communities, do not invite and welcome their neighbors of another color. Many other institutions are finding that integration works. The October 8 issue of *Time* reports that Superintendent Robert D. Morrow of Tucson, Ariz., was "flumoxed but happy" to see that integration was working in the public schools of that city. If it works in this and other institutions, need the Church be "America's most segregated institution"?

Has not the Lord of the Church, who has made of one blood all nations and with whom there is no respect of persons, said: "My house shall be called a house of prayer for all people"? Would anyone dare to say to the Lord in the day when we must give an account of our stewardship, "Lord, I could not invite certain people to worship with me because, You see, their skin had a color different from mine"?

Dunsmuir, Calif. JOHN H. RISCHE

"IS BUYING GIVING?"

DEAR EDITORS:

Sometimes the church is very confusing.

A dollar and a half spent for a chicken dinner is considered a dollar and a half donated to the church. The "cooking, sewing, baking" mentioned by Pastor Schroeder are so forcefully promoted that he who would rather put his dollar and a half into the offering plate is considered as not co-operating with the Lord's workers.

A list of individual contributions is published yearly. A man's charity is measured by the report, and his rank in the church determined by the same yardstick. Matt. 6:1-4 is ignored.

In order to elevate our own above the despised tactics of our Catholic neighbors who *sell* tickets for card parties for their church, we would gather a freewill offering at the card party. This removes the taint?

The page where Christ tells us to cook, sew, and bake, and *sell* for His cause must have been lost from my Bible. But I find many references to charity. I can also find these words that surely apply to His Church: "Ask, and it shall be given unto you," and "Ye have not because ye ask not." Is buying giving? Haven't we received enough for our money already? Is not heaven worth the miserable offerings we bring?

Naperville, Ill. E. J. ROWE

IMPORTANT BUSINESS

DEAR EDITORS:

I should like to add a few words to Mr. Richard Anton's letter in the October 30 WITNESS.

Isn't being about our Father's business by far the most important business in the whole world? Why should it be run less efficiently than a progressive modern business? I feel that not to do so is certainly not offering our best to God.

To win souls should be the first business of the Church. I think that every pastor should be an evangelist and every church should be evangelistic. Every Christian should be inspired to be a missionary and also educated to be an evangelist to a certain extent. How much more alive and powerful the Church would be, Christians would be, and the influence of the Church would be in the community.

In Mr. Anton's letter he says: "In the business world you must produce, or else." I firmly believe that the same should be applied to preachers. If they do not produce the fruit of the spirit in due time, if they do not show that they are real leaders and shepherds of the flock, they should be removed or else lowered to a position of less importance.

Maybe some kind of test should be given to theological students to try to help weed out undesirable characters, instead of having to do something about them after they are in the ministry. The editor speaks as though there just aren't such creatures as preachers indifferent to the cause of Christ. What about the ones who are in it different? Why should they be left in a church and among a congregation while they are gradually tearing down? Is this what Jesus wants? I'd think He would be glad to have that man removed and have him replaced by a person who has proved by his life and deeds that his heart is in the right place for a position of such importance. Can anyone please explain to me why such a situation is permitted to drag on and on?

Carrollton, Ill. N. N.

CORRECTION

DEAR EDITORS:

Your statement (LUTHERAN WITNESS page 363) regarding the Springfield class of 1894 as being the second-largest class (46) to graduate is incorrect. The class of 1912 numbered 48.

St. Louis, Mo. E. C. SCHUTT

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THE COVER

The picture of this winter landscape is a Religious News Service photo.

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THE SPIRIT OF ADVENT

By the REV. ROBERT E. WILTENBURG

Cullman, Ala.

e holy season of Advent is upon s once again, and we celebrate the nning of a new year in the Chris- Church. Some may consider it nge that we should begin a new r several weeks before Christmas, a few may accuse us of being a nth ahead of the rest of the world. , then, the Church of Jesus Christ uld be ahead of the rest of the ld, should it not? We must be care- that we are always one month ad of the world, and not eleven nths behind.

The world, of course, follows the in determining its year, while the urch follows the Son of God, Jesus rist. The Christian Church Year, ending from the First Sunday in vent to this year's Twenty-seventh nday after Trinity, closely parallels life of our Savior. It is always an resting and an enriching spiritual erience to discover how even the koning of time tells the Gospel ry.

The first Sunday in Advent, the urch's New Year's Day, fell this year December 2. It may fall anywhere ween November 27 and December 3, ending on which day of the week ristmas falls. There are four such ndays in Advent preceding our cele- tion of Christmas. According to an ient tradition, the world was exactly 00 years old when Christ came. The r weeks of the Advent season, refore, are intended to symbolize four millennia of its history oughout which the world waited for rist and looked forward to His ming.

Waiting and looking forward — se are still dominant in our Advent servance. There is in our songs, in r worship, in our prayers, and in our neral attitude an air of heightened pectancy which grows more intense the sacred festival of the birth of Infant Redeemer draws closer.

True, we of the twentieth century y have mixed reasons for looking ward to Christmas. Christmas is nost universally regarded as a time good will and brotherhood. The y of it is that the good will and otherhood are even more fleeting n the day itself. The children, of urse, have their own special reasons eagerly awaiting the day, and no would deny that also we adults rtake of these? Indeed, there may be se among us who look forward to ristmas simply because it means a liday and a break in the customary utine. And yet, the supreme reason our eager anticipation of Christmas must always be the same cause that has prompted men to look forward to it in the near score of centuries that are past — the realization that the birth of the Christ Child means the fulfilment of God's promise.

Once again we know, in a measure, the deep yearning of all those from the time of the first Adam to that of the Second Adam who hoped for the coming of the Savior and prayed that each new dawn might be the harbinger of His advent in glory. We are permitted, in a sense, to live through those anxious days and to know, in this distant time, the aspirations which dwelt in the hearts of God's children then.

Ours is a more blessed expectancy than theirs, for the grace of God has permitted us to know the fulfillment of our dreams even as we dream them. In that day men could only hope and trust in God that their hopes would not be dashed. But as we live once again in the holy Advent season, we are sure with a God-given sureness that Christmas *will* come. We do not have to wonder when the Savior will come. At night we do not have to lower in disappointment eyes that were raised hopefully in the morning. For us Christmas is a fact, and we know that the Son of God belongs now to the children of men.

When Christ comes into our hearts and lives, he has the power to transform us. In this season when we celebrate His coming, our expectations are fulfilled, our hopes are answered, and our fondest desires are realized. As the spirit of Advent takes possession of our being, it will enable us to leave behind the mean, petty things of the materialistic universe and to turn our thoughts for a fleeting moment to the pure, eternal realm of the spiritual. It will show us how little the sorrows of this present world are to be regarded in the face of the glory which our Savior in His second advent will reveal in us.

The echoes of the angels' song will move our own heartstrings. The blazing light of a great new star in the East penetrates deep into the recesses of our minds. If we will but lift up our eyes, we shall see our King drawing nigh, bringing healing and strength and salvation to the sick and the weak and the lost. Glory to God in the highest! He comes to us!

The spirit of Advent is one of hope and great joy in the spiritual blessings which are ours from the hand of God. It is a spirit that recognizes the entry of Jesus Christ into our lives as our Redeemer. It is a spirit which is completely confident of the fulfillment of God's promises. In times as troubled as our own we need the spirit of Advent to teach us that all things continue to work together for good to them that love God.

The Way of Peace

Men seek some plan to guide them a new way,
For some soul-stirring words that will inspire
And banish fear and hate which now hold sway;
That they may live in peace as they desire.

It is no new plan that we mortals need,
No "Galahad" to lead to better day,
But that we follow HIM and HIS words heed
Who said: "I am the Life, the Truth, the Way."

The way He taught two thousand years ago
Would work if men would put it to the test;
For He taught love to God and friend and foe
And told the weary: "Come, I'll give you rest."

"Do unto others only such good deeds
As you would like that they should do to you."
Could any law or plan devised by man
Surpass this "Golden Rule" of God's Word true?

The way of war and hate and selfish gain
Has brought to mankind naught but woe and tears,
Has brought to many heartache and great pain;
Then, why not try HIS way for peace-filled years?

GERTRUDE E. WARTCHOW

"Oh, Come, Let Us Worship"

By CARL ALBERT GIESELER, Th. D.

Valparaiso University

The call to worship, quoted above, is taken from Psalm 95, part of which forms the Venite of our Order of Matins. What does it mean "to worship"? The word is derived from the old Anglo-Saxon, where it meant "worth," or "worthiness." When we worship, we acknowledge someone's worthiness, particularly the exalted worthiness of God. In the course of time the meaning of "worship" has been broadened, and today, according to the dictionary, we use the word in the sense of "performing a religious service." The words "Sunday Morning Worship" and "Sunday Morning Service" are being used interchangeably in our churches.

According to the liturgists there are two elements in our public worship: Those parts in which God deals and speaks with us, and, on the other hand, those portions in which we speak to God and offer sacrifices to Him. The technical terms are "the sacramental and the sacrificial elements" in our church services, "sacramental" in a wider sense including the Word of God and the Holy Sacraments, and "sacrificial," which comprise all our offerings of hearts and hands and lips.

First, then, we come to church to listen to God, to be instructed and taught by Him. "Keep thy foot when thou goest to the house of God, and be more ready *to hear* than to give the sacrifice of fools" (Eccl. 5:1). Young Samuel worshiped God when he said to Him, "Speak, Lord, for Thy servant heareth." Mary of Bethany worshiped Jesus when she sat at His feet and listened to His words. The same can be said of the Samaritan woman at Jacob's Well, and of Nicodemus who came to Jesus by night.

Secondly, we worship God when we praise Him, sing to Him, bow down to Him, and pray to Him. This we also do when we bring our tithes and offerings to the storehouse of God's church.

Both elements of worship, "God's part" and "man's part," are present in varying degrees in all our public services or certainly should be. If we come to the house of God only to speak to God and not also to listen to Him, if we say in effect, "Lord, listen to me, I have not time to listen to Thee," then we are presumptuous. On the other hand, if we only listen without participating in the praise and adoration and service of the Lord, we are unresponsive. Our worship must be like Jacob's ladder, which he saw in a dream, when God appeared at the top of the ladder and the angels were ascending and descending. Thus God comes down to us in His Word and Sacraments, and we go up to Him in our prayers and offerings.

We find these two elements, the "sacramental" and the "sacrificial," present in the meetings and services of the Apostolic churches. Of the members of the mother church in Jerusalem it is stated that "they continued steadfastly in the *Apostles' doctrine* and *fellowship* and in the *breaking of bread* and in *prayers.*" (Acts 2:42.) In one of his Letters, St. Paul writes: "Let the *Word of Christ* dwell in you richly, in all wisdom, teaching and admonishing one another in *psalms* and *hymns* and *spiritual songs,* singing with grace in your hearts to the Lord" (Col. 3:16). Here we have the principal parts of true worship services from the Early Church to the present day: A coming together (fellowship) of believers to hear the reading and preaching of God's Word (the Apostles' doctrine, the Word of Christ, the Gospel), to partake of the Lord's Supper (breaking of bread), and to join in prayers and chants and hymns (psalms and spiritual songs).

Church history teaches us that where the preaching, the sermon, was relegated to a minor position in the church service, or where Scriptural, doctrinal preaching was lost, the Church decayed. Again, where the sermon was overemphasized, as though it were the *only* element in worship, and where prayer and praise and the devotional life of the people were considered of little or no importance, there followed a dead orthodoxy.

Let us, therefore, preserve both elements of worship: the "sacramental" and the "sacrificial." These may be present in varying degrees in different worship services. At times the one and at other times the other will be more prominent, but neither the one nor the other should be entirely missing. And it is difficult to separate the two. It is at times difficult to say that in this part of the service God deals with us and that in another part we deal with God. Both are so often closely intertwined. We say that in the sermon God speaks to us. True. But there may also be much praise and adoration of God in our preaching and Scripture reading. In our hymns we speak to God. They are often prayers set to music. But in many of them God also speaks to us. There is much teaching in our hymns. An authority in hymnody and church music states that the great chants, the Gloria Patri, the Gloria in Excelsis, were originally included in the worship to teach the people. The principles of the Reformation were spread in great measure through the Reformation hymns. In Luther's Christmas hymn "From Heaven Above to Earth I Come" he relates the wonderful story of the Nativity in simple language and in the last stanzas leads us to adore the Christ Child. Our Easter hymns proclaim to us the story of the Resurrection. "Christ, the Lord, is Risen," and the follow the Hallelujahs to the risen Lord. In the hymn "Salvation unto Us Has Come" Paul Speratus, Luther's contemporary, relates the entire plan of God for our salvation. In the last stanza we are asked to give "all blessing, honor, thanks, and praise to Father, Son, and Spirit." To become technical again, both the "sacramental" and the "sacrificial" elements are found in these and in many other hymns.

It is good for us to know what Christian worship really is. It is still more important that we actually worship in our rooms, in our homes, in our churches. Our church bells call to us "Oh, come, let us worship." They call us to worship God, who is a Spirit and to "worship Him in Spirit and in truth" (John 4:24).

Twenty Children Baptized

On Mission Sunday in September the Rev. C. Burroughs of Bethany Church, Omaha baptized twenty children. Most of these were from unchurched homes and were gained by the church's parish worker, Mrs. A. Ertzner. Some were gained through the Lutheran Hour, and some as a follow-up on Vacation Bible School. Adults on the picture are parents or sponsors of the children. A number of these parents are now members of Bethany's adult instruction class.

AMBUR VISIT

By the REV. HERMAN H. KOPPELMANN

ne of the centers of our Church's mission work in India is Ambur. ederick Mohn, the second missionary come to the field, chose this as his adquarters in 1896.

On a large compound of 34 acres re are now elementary and middle ools besides a teacher-training in- ution, which is currently preparing young people for their chosen pro- sion. Here are also the hospital d boarding institutions for boys and ls. A number of apartments house ple women who work in the hospital d neighboring villages. Here are also ngalows for missionary, doctor, nerican nurses, and Indian workers. to one side stand Immanuel urch, the largest church building of mission, and a recently completed rsonage.

A mile and a half away a mission- y's home and the boarding establish- nt for future male teachers form econd compound. In the town itself the high school, enrolling 363 stu- nts, and the elementary school at- hed to the Ambur congregation, rolling 147. On the main street is the ncordia Book Depot, where religious blications may be read and pur- ased.

The city itself has an estimated pulation of 40,000. Religiously it is ther evenly divided between Muslims d Hindus, with a slight predominance the former. Eleven mosques are in nbur. Hindu temples and shrines d altars are almost beyond exact unt. Here, in reality, the heathen ow down to wood and stone." We ticed a block of cement, into the top which a stone had been fixed. It oked like a traffic marker in the iddle of an intersection, but Ambur affic hardly warrants that. Once a ar Hindus worship this stone, make votive offering, and burn lights to is stone idol. During recent holy ys we saw various gods removed om their shrines, bedecked and rlanded, and carried through the streets. "How can Hindus worship such helpless idols?" we wondered. We saw Indians securely tie one god on a cart, so that the idol would not fall.

Ambur itself has a congregation of almost a thousand souls, who support their own pastor, the Rev. M. J. Ezekiel, and a Bible woman. The depressed classes form the larger portion of its membership, although some Indians in local government and in professions are active in the church. For many years the mission gave Blind Peter a small pension. He is dead now, but on the wall of his house are a cross and the words of John 3:16 to testify to his faith.

North and south of Ambur are a number of smaller stations with a total membership of 1,500 souls. Eight Lutheran schools, some offering five grades, others three, enroll 450 children. None of these schools provides equipment that would thrill the heart of an American teacher. The younger pupils, if they do not sit directly on the floor, squat on boards raised about an inch off the ground. In high school and college, students have the convenience of regular seats.

The high school has a few adequate rooms, but others are in a series of shelters set up twenty years ago in an emergency, which has grown lengthy. One five-grade school accommodates 96 pupils in a building measuring 35×15 feet. At one end a roof of palm leaves gives shelter to the lower grades. But when the rains come, all grades must meet in the small, dark classroom.

Dr. W. F. Bulle, Austrian physician who entered the service of our mission, directs Bethesda Hospital, dedicated three decades ago. Together with the board, he and his staff are planning for the expansion of the hospital. All are thankful to the Lutheran Women's Missionary League for appropriating $70,000 to this project. The first major undertaking will be the erection of the Doederlein Memorial Out-Clinic Building. Dr. Doederlein of Chicago established the hospital. Miss Angela Rehwinkel, R. N., one of the first nurses here, will soon complete thirty years' service as superintendent. Because of her experience and her special ability of working with the Indians, she will be able to render especially valuable help during the years of expansion. A Muslim family, a member of which had received treatments from Dr. Bulle, invited us to dine with them. The community appreciates Dr. Bulle's services.

In some of the villages we watched the distribution of food parcels to the hungry. While this area does not suffer from acute starvation, many die of diseases which could, humanly speaking, be overcome except for malnutrition. Here many are afflicted with body sores, which heal quickly after the victims receive sufficient and proper food.

Generally Christians in Ambur take better care of their houses than the heathen, who have only two or three rooms or, more often, just one. The people of India prefer to sleep on a mat on the floor or without a mat. Most houses are walled solidly to prevent thievery; they are very dark. When we entered the homes of Christians, our hearts warmed when we saw pictures and wall plaques testifying that Christ is the Head of the house.

Before coming to Ambur, we spent a few days in Madras, a city of 1,500,000, where we have one small congregation of 50 members. They maintain a reading room, on a main street, where they hold services and Sunday school. Madras, home of the Lutheran Hour headquarters in India, broadcasts the program in these eleven languages: English, Tamil, Urdu, Telegu, Bengali, Guajarati, Hindi, Kanarese, Malayalam, Marathi, Punjabi.

The Rev. E. H. Prange is our Church's only missionary in Ceylon. He shepherds a congregation of Indians who have moved to Ceylon to make their living. Various members of our mission there live on scattered tea plantations. Ceylon is largely Buddhist, although Hindus and Muslims are also represented. The proportion of Christians is very, very small.

Our missionaries are carrying the Gospel to these people of India. Support them and their work in your prayers and through your generous gifts! There are still wide fields to conquer for Christ.

"ALL ONE BODY WE"

Our Church's Contemplated "Conquest for Christ" Will Be a United Effort by All of Our Members

By HERMAN HARMS, D. D.

First Vice-President
The Lutheran Church —
Missouri Synod

". . . to join our efforts in the discharge of duties which require the co-operation of many brethren." Thus we prayed at our convention in Milwaukee. We were praying for the wholehearted support of the one million and more brethren of our Church in this great "Conquest for Christ" effort, the Ten Million Dollar Expansion Fund collection.

The Lord has heard our prayer. Reports from everywhere record a willing, an enthusiastic co-operation on the part of all our pastors, teachers, and congregations.

Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we,
One in hope and doctrine,
One in charity —

One in this glorious "Conquest for Christ"! "All one body we!"

Eager to join hands with all other members of Synod, the 1951 conventions of the Lutheran Laymen's League, the Lutheran Women's Missionary League, and the Walther League pledged themselves to a wholehearted participation in our Church's "Conquest for Christ"

Our Children

We have the ever-ready response of our children. They hear of it, they speak of it in school and Sunday school. "Conquest for Christ" is in their prayers. They are "laying by them in store" of their weekly allowances so that on March 23, 1952, they will be ready to add their praise to the united effort of their Church. Then, we pray, the Palm Sunday scene at Jerusalem will be repeated, "when all the city was moved" and by the participation of the children the praise of God was perfected. "Glad hosannas may they bring."

Our Youth

Our Church's young people are seeing the vision. At the Walther League convention held in St. Louis this past summer, they passed the following resolution:

"*Resolved,* That all the resources of the Walther League, its staff, officers, and members, be placed at the disposal of Synod for the achievement of its goals in the Ten Million Dollar Expansion Program."

They are calling upon the entire youth of our Church to help their elders provide today for the Church's needs which they will be facing tomorrow. The "Conquest for Christ" embodies a long-range program for church work, the fruits of which will be in evidence when our young people will have stepped into the place of their elders to manage and direct the affairs of the Church.

They will be facing needs which they would be unable to supply unless we make provisions *now* to supply them. If we do not improve our facilities for the training of pastors, teachers, and missionaries, and other facilities which we now require and which cannot be taken care of in regular budgets, these young people will see the mission program of the Church in their day seriously hampered and limited.

Our young people have been made aware of this. They are ready to help in this "Conquest for Christ." They are anxious to work for it, give for it, help conquer for the Savior. Let their youthful enthusiasm be harnessed to this great endeavor of our Church. "Your sons and daughters shall prophesy. . . . Your young men shall see visions."

Our Women

The Lutheran Women's Missionary League, together with all the women of our Church, will not stand idle. They say: "The Ten Million Dollar Expansion Program, termed 'Conquest for Christ,' is our responsibility too. The following resolution was unanimously adopted at their latest convention in New York City:

"WHEREAS, God has showered His blessings upon our Church continuously during the past, permitting our membership to double within twenty-five years; and

"WHEREAS, We shall lack pastors and teachers to serve our growing constituency if God will continue to bless the preaching of His Word among us (and we have every reason to believe that He will not withdraw His benediction from us if we remain His faithful people); and

"WHEREAS, Even today our mission work in foreign fields and in our own country is suffering because we lack churches and schools where worshipers may gather to hear the preaching of the Word; and

"WHEREAS, In view of the unprece-ted opportunities to which God is nting us, our Church has decided nimously to gather a *Ten Million llar Expansion Fund* to be used to dernize our present educational titutions for the training of pastors l teachers, to provide for us a senior lege, and to enable mission boards construct the physical facilities that essential in the mission fields ay; therefore be it

"*Resolved,* That we, the members the Lutheran Women's Missionary ague, heartily endorse this great dertaking which has been called a onquest for Christ'; and be it further

"*Resolved,* That we pledge ourselves pray earnestly for the success of s effort; and be it finally

"*Resolved,* That we promise to aid r local congregations to the limit of r ability in carrying through to timate victory this 'Conquest for rist' in our own parish."

Our women will not be outdone by e holy women who, when "Jesus nt throughout every city and village, eaching and showing the glad tidings the Kingdom of God," "ministered nto Him of their substance." This our omen are doing today. They will do on March 23, 1952.

Our Men

Though the Lutheran Laymen's eague has undertaken to do great ings for Christ in various other eas of Kingdom work which demand rge sums of money, they most as-redly refuse to be counted out on is "Conquest for Christ." They seri-sly want to live up to their first and remost purpose: "To aid The Lu-eran Church — Missouri Synod, with ord and deed in its business and nancial matters; to encourage one nother actively to participate in the ork of the local congregation; to help crease in its members a deeper con-iousness of a stewardship life." At eir meeting in Sioux City, Iowa, this ast summer, they

"*Resolved,* That the L. L. L. in con-ention at Sioux City pledges its holehearted co-operation and sup-ort to Synod in launching upon a etermined and vigorous 'Conquest for hrist'; and be it further

"*Resolved,* That we urge all our embers, individually and collectively, articularly the officers of our clubs, nes, and districts, to devote their best forts in promoting this aggressive obilization of the Church's resources; nd be it finally

"*Resolved,* That in fervent prayer e call down the blessings of a mer-ful God upon this glorious 'Conquest r Christ,' that His kingdom may be xtended throughout the world."

Surely, congregations and congregational committees, pastors and teachers, should not hesitate to enlist these groups or members of these groups, who have so enthusiastically proffered their assistance, in an active support and execution of their "Conquest for Christ" program.

Yes, "All One Body We"

By faith in Christ we are members of His body. He is our Head. Can it be that when He directs, controls, suggests — can it be that a single member would decline to obey? It *cannot* be! We are all members of our local congregation, and dare we fail in our membership obligations? It *must* not be.

We are all members of Synod; and in this "Conquest for Christ" endeavor we are engaged in the discharge of a duty which requires the co-operation of all our brethren, men and women and children, young and old. "Ye are all *one* in Christ Jesus."

With our adorable Savior, the Captain of our Salvation, going on before, let us all march forward into this glorious conquest — *"like a mighty army"!*

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Creation of a European Council of Churches for co-operation in theological, cultural, social, and political tasks on an all-European basis was urged in a conference at Bad Boll, Germany, sponsored for European laymen by the World Council of Churches. 200 laymen and women were present from 13 European countries. The formation of so-called Christian parties, trade unions, and similar organizations as a means of carrying Christian ideas into secular life was criticized by one of the conference's working groups. The group conceded that if no other means were found to bring Christian influence to bear on secular life, it might be wise and necessary to form such Christian organizations. As a rule, however, they said, such groups tend to become secluded and their chance for influence weakened.

Lutheran Schools Present Pageant in Detroit

Early in the planning stages for Detroit's 250th Anniversary Celebration, the city's Central Committee invited the Lutheran superintendent of schools to serve as a director of the festival and a member of the Education Committee. He in turn appointed a Lutheran teacher to a subcommittee, one which planned, commissioned, edited, and produced a series of thirty historical pamphlet readers now being used by pupils in Detroit's public and parochial schools. Two of these readers were written by Lutheran teachers in Detroit.

As their part in the anniversary celebration more than 600 Lutheran school children presented an historical pageant, "They Builded a City," on June 10, before a crowd of 10,000 spectators on the grounds of the Lutheran School for the Deaf. And this in spite of a city-wide transportation strike which hampered rehearsals as well as the final presentation!

The pageant depicted the story of Detroit and Lutheranism's contribution toward its religious development. Using the Biblical story of the Tower of Babel in the prologue, the pageant pointed to the selfish pride of those early builders and then developed the theme: "What might God have said to the people of Detroit as they planned and built their city?"

As the city's history was unfolded in narration, song, and tableaux, Scriptural applications emphasized the central theme. Speaking specifically to Detroit, the pageant called for a drastic change, one which would rid the city of its vaunted title and fame, "The Arsenal of Democracy, sending out the arms of war," and replacing it with "The Arsenal of Christianity, disseminating the weapons of peace."

EDWARD C. LIETKE

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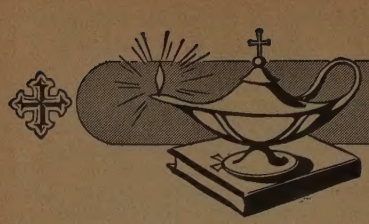
The first Lutheran broadcast in Washington, D. C., was a service broadcast on September 16 directly from Trinity Church, the Rev. H. B. Roepe.

"Freedoms Wrought"
Scene from an historical pageant which Detroit Lutheran schools presented to a crowd of 10,000 spectators in Detroit's 250th Anniversary Celebration



Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Fingers to the Sky

The spire of a church lifts its slender finger to the sky. Around it nestle houses in the valley. The seasons march on past it — spring and summer and autumn and winter — but the finger keeps on pointing. At what?

Why, church spires are merely symbols of what is going on in the minds of people who worship beneath them. In their hearts they are looking up, up. . . . For their Lord is returning to the Judgment. They are not afraid at His coming. They are anxious for His return. For when He comes, it will be like a marriage between the Lord Christ and His bride, the Church. When He comes, it will be like Confirmation Day — already they believe in Christ, but at His coming all men will know that they have believed unto the end.

Some of those spires stand in crowded cities, some out on the prairie. But wherever they are, people are looking for the Lord's return. Some spires have been replaced by strong square towers. That's good too — the waiting ones are protected in the fortress of God's Church, safe to the day of His return.

Brother and sister, let's keep lifting our eyes, praying, "Even so come, Lord Jesus!"

The Royal Priest Engaged in Community Service

This is the theme for December, according to *Parish Activities*, for the planned parish program. Another way of putting it would be "The Christian Serving His Neighbor." The Christian is concerned about the needs of his fellow men the world over, but in giving thought to those far away he must not overlook the needs of those near at hand — the needs in his own community. It is there that men can observe him in Christian service and can thereby be impressed with the love of the Christian for his neighbor. The early Christians impressed their pagan neighbors with their love for one another. Jesus says: "By this shall all men know that ye are My disciples if ye have love one to another" (John 13:35).

December is the month of Christmas, when we celebrate the birth of the Christ Child by hearing the Christmas story, singing Christmas hymns, and reminding one another of God's gift of His Son by exchanging Christmas presents. The Father's love, manifested in the gift of His Son, should stimulate the love of His children here on earth toward one another. The Son's love which moved Him to leave His glory in heaven and to be born in a stable as our Savior should set a pattern for our mutual love. Thus Jesus says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). But as we remind one another of God's love in the gift of His Son and of the Son's love in coming to us, by exchanging Christmas gifts with our friends and relatives, we should keep in mind the sentiment expressed by the Lord Jesus in the words: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14).

In this spirit *Parish Activities* suggests as aim for December: "To have each class, group, society, select and support one or more welfare projects in the home community, District, or Synod." Opportunities to do this are plentiful. We immediately think of our orphanages, old folks' homes, hospitals, city missions, and of the old folks and the sick right in our midst. And last, but not least we think also of our members in the Armed Forces and their "folks back home." We conclude with the Savior's words: "By this shall all men know . . . if ye have love."

Advertising Our Faith

Mrs. Clare Booth Luce, on the occasion of its fiftieth anniversary late in October, addressed members of St. Paul's Guild, a national organization whose object it is to give spiritual, moral, and, should this be necessary, financial aid to converts to Roman Catholicism.

Mrs. Luce, it will be recalled, is a convert to Roman Catholicism of recent years, and her decision to join this Church received extended notice in the public press and magazines. Among other things she had the following to say to the Guild: "The would-be Catholic apostle who goes out of his way to buttonhole his Protestant friends and give them intellectual arguments, however sound, makes far fewer converts than the one who goes out of his way to show them love." "A virtuous life is a daily sermon, but a helping hand is doctrine in action."

What Mrs. Luce said is true, and it emphasized a fact that is too easily forgotten. The Savior put it this way: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," Matt. 5:16. It is faith which saves, but that faith God alone can see. To the eyes of our fellow men it is hidden. They can observe only its fruits and judge the genuineness of our faith on that basis.

We are living in an era of advertising on a grand scale. Millions upon millions of dollars each year are spent on advertising by big business. The Church, too, has resorted to advertising in order to direct the world's attention to its existence and what it stands for and has to offer the human soul. There is nothing wrong with this, but the truth remains that Christians have no advertising medium which is more effective than their truly Christian living. Advertising in busses, newspapers, and on billboards has its place, but the living illustration of what faith can achieve in improving the relation of man to man surpasses all other means for drawing the attention of the world to Christ.

pe for Peace Revives

As the LUTHERAN WITNESS is about to go to press, a new of hope comes out of war-torn Korea that peace may restored in the Far East. Although many more dif- ences must be composed by the enemy parties, the arrival greement on a temporary cease-fire line may be regarded a good omen of progress toward a permanent solution of Korean problem. The hope that this will be achieved Christmas, the festival of the birth of the Prince of Peace, ms doomed. If, however, it should nevertheless materia- e, it would be the best gift which the opposing forces could e the world at this season of the year.

We Christians recognize in warfare a scourge which d uses under His control and for His own purposes to astise the world and bring it to its senses. If this is our viction, we shall come before our Lord in utmost humility these dark days when the nations again appear to be ning for war, and pray Him earnestly to grant us and r children peace. It is God alone who can guide the hearts men so that their plans and actions will be directed, not gaining wealth and power for themselves, but toward ilding a commonwealth of nations in which each enjoys rights and privileges which God had planned for them. e know that this goal will never be fully attained in this rld, but in this Christmas season, when we hail the vent of the Savior of the world, let us pray, as perhaps have never done before, that in the new year God may ss us and our fellow men with the boon of peace.

aptism by Immersion

In the October 30 issue of the LUTHERAN WITNESS peared an article by Pastor Russell C. Prohl on our Hill ssions in Indiana. Some favorable comments reached the itorial office from readers who are interested in our urch's efforts to bring the Gospel to an area where we ve not been active to any great extent in the past. There no oversupply of pastors, and it is only natural to place em in positions where they can reach the largest possible mber of people. In the southern Indiana hill regions e population is scattered, and mission work is difficult. e missions once established will never grow into large ngregations, such as we have in the cities. Nevertheless e Lord has His sheep there, too, and they must be gathered. nd so the Mission Federation and the pastors it sends out rform a duty which every Christian should find worthy of mmendation. Such zeal deserves encouragement.

But in that same article mention is made of the fact that e of these missionaries baptized a man and his wife by e mode of immersion. This action has met with disfavor the eyes of some of our WITNESS readers. The editors are en charged with having published the article "without parently correcting or censoring it." To this we would ply that nothing goes into the WITNESS without being read d reread before it goes into the make-up of our Synod's per. Furthermore, we are averse to correcting facts. Facts e stubborn things and won't stand for any correcting. ey may be suppressed, but they cannot be altered.

The writer then proceeds to quote Dr. J. H. C. Fritz's *storal Theology*, a standard manual, to the effect that he Christian pastor of the orthodox Lutheran Church ould conform to the usage of his Church in reference to e mode of Baptism, as a testimony against the Baptists, ho even today insist that immersion is essential to a valid Baptism." We have no quarrel with this statement by our esteemed colleague. What he states is the general rule, but that does not mean that there cannot be any exceptions. After all, when an adult asks for Baptism, the privilege of choosing the mode is a right that nobody can deny him, especially since our Synod's *Short Explanation of Dr. Martin Luther's Small Catechism* very plainly and simply states that " 'baptize' means to *apply water* by washing, pouring, sprinkling, or immersing." In the instance of the couple whose Baptism was reported in the article both "agreed to our full doctrine of Baptism," including our position on the mode, and hence the missionary granted them their wish. We hold that he did so rightly.

This business of bearing testimony, we may add in conclusion, has several aspects. Certainly, we want to make clear to Baptists that their view, that a Baptism performed by any other mode except immersion is invalid, makes no impression on us. On the other hand, testimony is in place over against any inclination to claim that we Lutherans may not baptize by immersion. For that reason it is not out of order here and there occasionally to resort to immersion if so desired. Since the method in most instances is impractical, we need not fear that there is any danger of its becoming the prevalent method so that Baptists might glory in having won Lutherans over to their erroneous view.

Two Dozen

It is only a comparatively short time ago when Bible institutes were scarcely known among us. Since we have increased our efforts to interest congregations to organize Bible classes, the Bible institutes have also become more general. According to the most recent report, twenty-four institutes have been organized by individual or groups of congregations. These institutes have become an important factor in training our laity, especially our Sunday school teachers, to become more effective leaders for Christ. As the number of institutes grows and their enrollment mounts to additional thousands, congregations will find that the planning and work expended will bring them to rich fruits of Christian service.

Prayer at Football

Another one of the things that makes the South different from the North is the custom of invocations prior to football games. This was the prayer October 6 before Texas versus North Carolina at Austin:

> God of our fathers, who hast made many things for our enjoyment, remind us at this moment that we are about to witness and participate in a game. We do not pray for victory for either team, but rather that these young men, the contestants, may enjoy victory over self. Grant to the players, coaches, and officials a sense of sportsmanship and chivalry, and enable all of us who are engaged in the intricate and grueling game of life to deal with others as we would have them deal with us; to the glory of Thy Name, through Jesus Christ Our Lord. Amen.

I suppose we could debate the propriety of an invocation under the circumstances or the difficulties of rendering clear testimony at such a time, etc. But this interests me very much: suppose a great many people, preparing to view athletic contests throughout the year all over the nation, prayed that prayer — would things begin to happen about immorality in athletics?

Incidentally, the invocation was delivered by a Lutheran clergyman.

Immanuel Trains Negro Youth for Christian Leadership and Service

1951 Graduates of Immanuel Assigned to Teach in Parochial Schools in Alabama and Florida
Left to right: Vivian Thompson, Lucille Moore, Juanita Jackson, Pauline Edwards, Vernie Pharr

Immanuel Lutheran College and Theological Seminary, Greensboro, N. C., is a co-educational institute for Negroes. It was established as a missionary project with the following purposes: (1) to educate and prepare young Negroes for service in the Lutheran Church as pastors, missionaries, and parochial school teachers; (2) to give to all young members of the Negro Lutheran Church the opportunity to obtain a higher education under Lutheran influence; and (3) to offer to non-Lutheran students a good secular education, together with systematic instruction in the chief parts of Christian doctrine.

The Lutheran Synodical Conference of North America, comprising the Missouri Synod, the Joint Synod of Wisconsin and Other States, the Norwegian Synod, and the Slovak Church, supports and operates the school.

There are three departments in the college: (1) Theological Seminary, which offers a four-year course for men preparing for the Lutheran ministry; (2) Junior College — Normal, which gives a two-year course for men and women preparing for senior college or teaching, and a preparatory course for the seminary (the North Carolina Department of Education has accredited the department); (3) High School, offering a standard four-year secondary course, including home economics and secretarial courses.

In extracurricular activities Immanuel students have choir, football, basketball for men and women, softball, volley ball, tennis, track, dramatics, debating, and group opportunities, such as the Honor Society, Homemakers, Science Club, Photography Club, Y-teens, and *Red and White*, the school paper. Students are also invited to regular Sunday vespers, Bible classes, literary societies, socials, lectures, hikes, good movies, and musical programs.

The Rev. Wm. H. Kampschmidt, recently installed as president of the college, heads the faculty of twelve men and women; there are 100 students currently enrolled.

The Lutheran Church, which subsidizes the school, annually pays approximately 50 per cent of the total cost of operation.

Founded in 1903 at Concord, N. C., the school originally functioned in a small one-room building. In 1905 it was moved to its present location. The Rev. Nils J. Bakke served as president from 1903 to 1911. The Rev. Frederick Berg, who succeeded him, was president till 1919 and continued as professor of theology until 1936. The Rev. John Philip Smith, faculty member since the school's founding, was president from 1919—1925. Dr. Henry Nau, after serving Immanuel as president for twenty-four years, resigned in May, 1949, to organize missionary work among the Mohammedans of India.

In 1878 the Synodical Conference instituted a missionary-educational program among the Negroes in the United States, which has continued uninterruptedly. Most of the preaching missions and congregations are in the eastern half of our country from New York to New Orleans, but others are established in Los Angeles, Houston, St. Paul, Chicago, and St. Louis. The Synodical Conference provides elementary schools for the Christian training of Negro children and, in addition to Immanuel College, supports the Alabama Lutheran Academy in Selma, Ala.

The Greensboro campus, located about sixteen blocks from the heart of the city, is on U. S. Route 70. The administration building houses offices, library, large chapel-auditorium, classrooms, boys' dormitory, and lounge for city students. The girls' dormitory provides space for 48 students, matron's living quarters, and the home economics department. The high school building contains classrooms and the science department. The kitchen and the dining room are located in a separate building, north of which is the recreational hall. Three dwellings and a converted U. S. Army hospital structure offer living quarters to some faculty members.

Immanuel College needs a new dormitory for men and a gymnasium.

The college offers to Lutheran Negro young people an opportunity to secure an education which will enable them to enter the ministry, teaching or other professions and occupations in life. All students receive a thorough religious training.

Five young women who last semester completed the work of the normal school in conjunction with the junior college training are now teaching in Christian day schools in Alabama and Florida. In addition to these young women who were in the last graduating class, William Griffin received the degree of Bachelor of Divinity from the seminary; fifteen students were graduated from the junior college department, and eighteen high school seniors were awarded diplomas.

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One of the young girls instructed by the Rev. R. C. Boedecker, St. Louis, at the Missouri State School for the Blind has enrolled at Concordia Teachers College, Seward, Nebr. One of the blind students of the Rev. B. von Schenk in New York expects to enter the ministry. Pastor von Schenk has been in charge of Protestant religious work in the N. Y. Institute for the Blind since 1944.

Future Preachers
Left to right, rear: Lauritz Pedersen, Johnny Mack Brown, Nathaniel Richmond, Wm. Griffin, B. D. — a 1951 graduate now in Camden, Ala. — Ulysses Blackmon, R. Dickinson, Bradley Jenkins, Fred Andrews; front row: Wm. Eddleman, Moses Clark, Theodore Cooper

✠ Fred C. Pritzlaff ✠

Fred C. Pritzlaff, 90, president of John Pritzlaff Hardware Co., Milwaukee, Wis., for half a century and last of the original Lutheran Laymen's League founders, collapsed at his office and died November 9.

In 1900 he became president of his firm, after the death of his father, who had founded it, and remained the active head until his death. In 101 years his firm had only two presidents.

During the synodical convention of 1917 a group of laymen met at Mr. Pritzlaff's home to consider ways of eliminating Synod's $100,000 debt. The meeting was the beginning of the Lutheran Laymen's League. In the first year of its organization the laymen gathered $105,378 for debt liquidation. For their next project they established an endowment fund for increased support of retired or invalid professors, pastors, teachers, and their widows and orphans. For many years Mr. Pritzlaff was the League's treasurer.

In 1925, while he was a member of the Board of Directors of The Lutheran Church — Missouri Synod, he contributed $87,000 for the Pritzlaff Memorial Library in honor of his parents. This library formed a part of the complex of Concordia Seminary buildings under construction at that time in Clayton, Mo. He gave an additional $10,000 for maintenance of the library.

An active layman, he was a member of Trinity Church, Milwaukee, where he had been baptized and confirmed, a member of the Board of Control of Concordia College, Milwaukee, and a life member of the Concordia Historical Institute, St. Louis. Together with members of his family, Mr. Pritzlaff helped found the Lutheran Altenheim Society of Wauwatosa.

In 1945 Concordia Seminary, St. Louis, conferred on him the honorary degree of LL. D.

Fred Pritzlaff was born in Milwaukee May 1, 1861, the son of John and Sophia Bluhme Pritzlaff. He attended Trinity's parochial school, Markham Academy in Milwaukee, and a business college in Valparaiso, Ind. He started to work in his father's hardware firm in 1879.

In 1887 he married Helen Smith of Buffalo, N. Y. She died in 1941.

Surviving Mr. Pritzlaff are three daughters, Mrs. Henry A. Meyer, Mrs. Gertrude Hewitt, and Mrs. Robert A. Chadwick, Jr., of Milwaukee, and three sons, John and Edward, who are vice-presidents of the hardware firm, and Richard, of Sapello, N. Mex.

Funeral services were held November 13 at Trinity Church, Milwaukee. The Rev. E. G. Tieman preached the sermon, Dr. Henry A. Grueber was liturgist, and Dr. John W. Behnken made a brief address. Burial was in Forest Home Cemetery.

India Synod Accepts Three New Congregations

The second synodical convention of the India Evangelical Lutheran Church, Ambur District, was held October 19 to 20, 1951. Delegates from thirty-three congregations attended the meeting. Among the visitors were a missionary, an Indian representative from each of the two southern districts in which our Church carries on mission work, and the Rev. H. H. Koppelmann, Assistant Secretary of the Board of Foreign Missions.

After the opening service, Pastor Philip, President of the Indian Synod, called the meeting to order. Three new congregations were accepted into synodical membership.

In the Indian custom of "saying it with flowers," A. Gideon Varaprasad, Secretary of the Indian Synod, presented a garland of flowers to Secretary Koppelmann, on behalf of the Indian Church welcomed him, and translated Pastor Koppelmann's reply into Tamil.

Pastor M. Daniel reviewed the program carried on in his church and school in the village of Chinnakamiyampet. This is a special mission project of the indigenous church. The Rev. B. H. Jackayya, in charge of youth work, reported on his pastoral advisory duties for the young men's societies scattered throughout the district.

Missionary Grumm, in his essay on "The Nature and Work of the Local Congregation," said that in the New Testament there is no distinction in essence between the local congregation and the Holy Christian Church. The local congregation is a member of the body of Christ, the Head. The church is not an end in itself, but is an instrument of God to accomplish His purpose in the world. This idea was summed up in a quotation from Emil Brunner, "The Church exists by mission as fire exists by burning." If the Church no longer does its work, it ceases to be a Church. This presentation evoked considerable discussion and was timely and beneficial for the assembly.

Two Indian pastors, James Selvaraj and A. Jacob, recent graduates of the seminary at Nagercoil, led the opening devotions on the second day of sessions. The Rev. M. Gnanamuthuraj conducted the closing devotions.

THEO. A. MICHALK

Northern Nebraska Sets Up District Office

It's generally hot — we mean the weather — when the Northern Nebraska District meets, but this August (13—17) pastors, teachers, lay delegates, and guests met at our college in Seward, Nebr., in august comfort.

Dr. J. W. Behnken preached at the opening service of the nineteenth convention; Dr. L. Acker at the Communion service. Dr. A. H. Schwermann, Edmonton, Can., essayist, spoke on "The Call into the Glorious Office of the Holy Ministry."

At an anniversary service the convention honored Pastor H. C. Julius Frese of Blair, who has served his Savior for half a century and who is still active in the ministry.

Dr. Behnken called on missionaries to report in person. Pastor Herman Mayer, a native Nebraskan, missionary to the Philippines, asked Mrs. Norma Oren, a Filipino convert now living in Seward, in a brief but moving dialog: "Norma, do you know the way to salvation?" "Yes, now I do," she answered. "And what is that way, Norma?" "All human beings are saved through faith in Jesus Christ. He died also for my sins," she testified. Applause filled the air. All knew that God was still keeping His promise, "My Word . . . shall not return unto Me void."

God had also given the increase in Northern Nebraska missions. The District's board, in its report, showed colored slides of activities at the various stations.

The nineteenth convention resolved that there will be no full-time executive of missions, stewardship, and education for the District. The group adopted a revised form of Board of Directors' system of District government — a "Reader's Digest" form of Board of Directors. The words are few, but the system is full of people: fourteen members. District officers will have not only an office, but secretarial help.

The convention expressed its gratitude to Oscar T. Doerr, Omaha, who had given legal advice free to the District Church Extension Board for seventeen years. A. Wolf, attorney, succeeds him on the board.

The District emphasized parish education for all age levels and established a system of circuit counselors for day schools.

Pastor Wm. Hillmer, St. Louis, described the "Conquest for Christ" effort as "catching up with the blessings of God." Yes, we need to conquer for Christ. May His blessings rest upon our determinations so to do, at home and abroad!

H. G. CATTAU

Churchmen's Retreat

"How can we enlist our men in the spiritual work of the Church?" the governing board of the St. Louis Lutheran Bible Institute asked. One member suggested holding a Churchmen's Retreat, dedicated to studying and applying the doctrine of the priesthood of all believers. Determined to reach laymen and give them motivation and skills for Kingdom service above that which they now possess, the institute planned two week-end conferences for men. The first was held in the spring, and the second took place October 13—14. A total of 160 came to these two retreats.

The theme for the second retreat was "Spiritual Manpower." Dr. R. R. Caemmerer spoke on "Enlarging Our Spiritual Power." Direction was given for meditation on the Word of God, and three periods were assigned for personal devotions. A panel discussion outlined five problems and then sought solutions in five sectional conferences. These problems were: the problems of (1) reclamation, (2) life-span education, (3) spiritualizing youth, (4) community evangelism, (5) growing secularism.

The men had come with serious intent, and they left lifted in spirit and determined to carry what they had learned into their own lives and into their work as congregational leaders.

The retreat attacked the problem of deepening the spiritual life and building Christian attitudes and convictions.

The retreats were held at a YMCA camp, 80 miles south of St. Louis. The leaders of the sectional conferences were briefed in advance. The program also included fireside devotions, Matin service, three meditation periods, Bible study on the priesthood of believers, and panel discussion on the wider practice of this doctrine.

Leaders of the retreat included, in addition to Dr. Caemmerer, John Grundmann, E. W. Schroeter, the Rev. R. G. Lange, Wm. A. Kramer, and the Rev. Oscar E. Feucht.

Missions for Blind Appreciated

The Rev. Victor M. Selle, chairman of the board of directors for the Missions for the Blind, has granted the WITNESS permission to print the following letter from a mother who is grateful for the work which our Church is doing for those deprived of sight:

"Dear Pastor Selle:

"I have just read the article about the Mission for the Blind. My daughter Ann has received some of the transcriptions referred to in the article, and we express our appreciation to everyone who has helped to bring them to her. She is enrolled in the Illinois School for the Blind and receives instructions in the Bible by a Lutheran pastor who comes to the school. Every Sunday morning someone takes her to Sunday school and church.

"She has Braille copies of Bible stories, a Lutheran Catechism, hymnal, and the Gospels of Matthew and Mark. She loves the Bible stories, since she can read those. She is just eight years old and has to work hard to read just a few verses from Matthew, but she keeps on trying, because she loves God's Word.

"There is certainly no reason why blind people cannot participate actively in a regular congregation, because the only thing they cannot do is see, and someone else can help with that. I certainly hope when Ann is grown up and independent that people will include her in their congregational and social groups. She will be able to contribute a great deal to any project that is undertaken. She will most certainly belong to my choir as soon as she is old enough. If she cannot sew with the women's groups, she could make coffee and wash the dishes while the rest sew.

"God bless your work!

"MILDRED KAUFFMAN"
(MRS. MERLE KAUFFMAN)
Waukegan, Ill.

Southern District Convention Emphasizes Missions

The Southern District of The Lutheran Church — Missouri Synod convened in First Lutheran Church of Birmingham, Ala., October 23—26.

Dr. M. W. H. Holls, President of the District and also pastor of St. John's, New Orleans, delivered an essay entitled "The Christian's Home-spun Garment and Its Adornment." He said that the Christian has a dress adorned with jewels, such as prayer, working for the Church, strong aptitude for God's Word, and desire to witness for Jesus. Dr. Holls emphasized that we are saved only through Christ, but that people who do not work for the Kingdom, who come to church about once a year, who give little and pray little for missions, should ask: "Am I really a Christian?"

Dr. W. F. Lichtsinn, who reported for Dr. J. W. Behnken on affairs of Synod, pointed to the many opportunities for expansion which the Church has. Our Church opens a new mission or begins to work in a new field every three and a half days. Such growth necessitates the enlargement and improvement of our colleges and seminaries. The $10,000,000 Expansion Fund is urgently required to accommodate an adequate supply of pastors and teachers for the growing mission fields.

A layman from Panama City, Fla., spoke of the need of a Lutheran church in his city and offered personally to guarantee the salary of a pastor indefinitely.

The Rev. W. Storm spoke of the work of the Mission for the Blind. Reports on the Church's Mission for the Deaf and Bethesda Lutheran Home were presented.

The Indigent Student Committee, which currently is helping to support four students who are preparing to serve the Church, reported that one young man, whom the committee had aided financially, graduated with high honors from Seward and is now teaching in a New Orleans Lutheran school.

Dr. Holls was re-elected District President. Other officers are: the Rev. W. H. Hafner, Mobile, First Vice-President; the Rev. H. Reuter, Birmingham, Second Vice-President; the Rev. Lothar E. Kleinhans, Shreveport, Secretary; Tom Bean, New Orleans, Financial Secretary; Louis Dittman, New Orleans, Treasurer.

It was evident from convention reports that the call of the hour to the Church is: MISSIONS, MISSIONS, MISSIONS. In the New Orleans area alone two new missions were opened, Our Savior and Gethsemane in Chalmette.

DAVE RODRIGUEZ

At Churchmen's Retreat, Wm. A. Kramer of Synod's Board for Parish Education Led a Panel Discussion on Practicing the Universal Priesthood

The Durham, N. C., Morning Herald ently warned editorially that "in- asing commercialization of Christ- s" imperils the spiritual significance he essentially religious holiday. The er stated that there is danger of gion becoming identified with the mmercial aspects of Christmas ob- vance without the least lessening commercialization. "Some aspects religious emphasis," the paper said, ay tend to make some of the Christ- s observance tawdry by associating n the popular mind with the com- rcial aspects. . . . The portrayal of Holy Family, the shepherds, and Magi in store window after store ndow inevitably will associate them the popular mind not with the birth the Savior, but with the sale of ristmas gifts and the hurly-burly of ristmas shopping. The sensitive soul udders at the mere thought of hear- 'Silent Night, Holy Night' blared m loud speakers.' "

Near Corvallis, Oreg., the Young dult Fellowship of McFarland Meth- ist Church has started to operate 00-acre farm and plans to contribute e proceeds to the work of the church. embers of the group plowed, sowed ain, and for several days the pastor the congregation drove the tractor.

The U. S. Corps of Engineers re- rted recently that 251 churches and hools were destroyed or damaged in e Kansas-Missouri flood area last mmer. The figures give no break- wn. It is roughly estimated that ore than one half of the 251 buildings maged were churches. The report d not present dollar-loss figures for urches and schools, as it did for dustrial buildings, in a total of 70,245,000 damage.

Last month Heifer Project, an inter- ith rehabilitation group, shipped six- en purebred animals — three Brown wiss heifers, a bull, and twelve oats — by plane to two mission sta- ons in Ecuador. There the animals ill be used to improve native herds; eir offspring will be distributed to dian farmers. The project previously ad sent cattle to Venezuela for Euro- ean refugees in resettlement areas ere and had sent 1,200 to Western ermany. Thurl Metzger, executive ecretary of the project, said of the hipment to Ecuador: "This marks ur first attempt to work with estab- shed mission interests in South merica in a long-range community evelopment program."

The Concordia Teachers College A Cappella Choir, River Forest, Ill., cheduled for a nation-wide broadcast ver the NBC network on Monday, December 10, 11:30—12 P. M. EST, is he sixth network broadcast and the hird Christmas program presented by the choir over a national hookup. For information regarding the release of the program over stations affiliated with the National Broadcasting Company, those of our readers who see this news item in time may consult newspaper listings in local areas.

Three students of Concordia Teachers College, River Forest, Ill., are recipients of a total of $1,125 in Ephraim-Shurtleff-Blake Scholarships from the Chicago Community Trust. Herbert Israel of Warrenville, Ill., received $600, Melvin Zilz, Detroit, $350, and Henry Lettermann, Pittsburgh, Pa., $175.

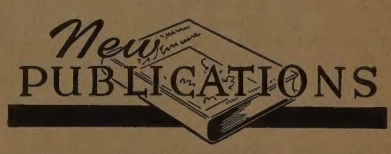
John Frederick Ruff (September 15, 1871, Grand Island, Nebr., to November 7, 1951, Boulder, Colo.), son of Mr. and Mrs. John A. Ruff; graduated Concordia Seminary, Springfield, Ill., 1874. Served Rolla, Cuba, St. James, and Dry Fork, Mo., 1894 to 1898; Wilcox, Campbell, and Hildreth, Nebr., 1898 to 1902; Archbold, Swanton, and Ottokee, Ohio, 1902 to 1906; Sherwood, Ohio, 1906 to 1908; Ellinwood, Chaflin, and Great Bend, Kans., 1908 to 1912; Natoma and Killcreek, Kans., 1912 to 1918; Secord and Billings, Mich., 1918 to 1919; Cairo and Kelso, Nebr., 1919 to 1929; Riverdale, Nebr., 1929 to 1934. Since 1934 lived in retirement. In 1894 he married Helena Krause, who preceded him in death. In 1929 he married Carrie Hertzke, who survives him, besides two sons and four daughters. Funeral services at Boulder, Colo., November 9, by Pastor Theo. Schabacker. The undersigned officiated at services and interment at Grand Island, Nebr., November 12. O. A. Graebner

John C. Schuelke (September 24, 1890, Aurelia, Iowa, to October 26, 1951, Peoria, Ill.), son of Mr. and Mrs. Ludwig Schuelke, graduated Concordia, Springfield, 1913. Pastor at St. John's, Mattoon, Ill., 1913 to 1917; Secor, Ill., 1917 to 1922; Christ, Peoria, 1922 to 1951; President, Central Illinois District for two terms; Vice-President, two terms; member of Board of Control, Concordia Seminary, Springfield, which invested him with honorary D. D. 1946. In 1913 he married Lydia Stukemeyer at Blue Point, Ill., who, with three daughters, four brothers, and three grandchildren, survives him. The Rev. W. Hohenstein preached the funeral sermon, October 29; the Rev. George Ross served as liturgist; President Tonn spoke in behalf of the District, and Dr. George C. Barth in behalf of the Seminary. The undersigned had the committal.
R. G. Finke

Otto H. Faster (June 17, 1882, Strasburg, Ill., to June 3, 1951, Fort Wayne, Ind.), son of Henry and Sophie Griffel Faster; graduated Addison Teachers' Seminary 1901; for 50 years taught in parish schools at Hammond and Fort Wayne, Ind. In 1905 he married Alida Teichman of St. Joseph, Mich. This union was blessed with two daughters, Selma and Elda. In 1936 he married Martha Rose of Fort Wayne, who with two daughters survives him. Funeral services, Concordia, June 6, the Rev. Walter Klausing officiating; burial in Lutheran Cemetery, Fort Wayne.

Henry C. Meier (April 21, 1855, Welzin, Germany, to October 8, 1951), son of Mr. and Mrs. Charles Meier, graduated Addison Teachers' Seminary 1875 and for the following 55 years served as parochial school teacher in Dayton, Ohio; Farmers' Retreat, Ind.; St. John's, Forest Park, Ill.; Decatur, Ill.; St. Paul's, Hammond, Ind. He retired in 1927. Still in good health, he served as substitute for three years in the Northern Illinois District. In 1877 he married Susan Puschek. Their union was blessed with nine children. Four daughters and one son preceded Teacher Meier into eternity; also his wife, who died in 1923. Three daughters, Mrs. C. Heidelbach, Mrs. J. Gray, Mrs. A. Strauch; one son, Walther; 35 grandchildren; 43 great-grandchildren; and one great-great-grandchild survive him. Funeral services from St. John's, Forest Park, Pastor Erwin E. Paul officiating. Burial was in Michigan City, Ind.

John Conrad Viets (June 5, 1868, Lake Creek, Mo., to November 4, 1951, Concordia, Mo.) was a member of the first class of St. Paul's College, Concordia, which was founded in January, 1883; graduated Concordia Seminary, 1892; ordained, Melrose, Minn., 1892; served Melrose, Town Getty, and Sauk Center, Minn., Cole Camp, Ernestville, and Concordia, Mo. For two years he and Mrs. Viets were in charge of the orphanage at Des Peres, Mo. His wife, the former Anna Brase, two sons, Ewald of Nevada and Herbert of Kansas City, four daughters, Mrs. Henry Poese, Blue Springs, Mrs. Christ. Wilkens, Mrs. Arthur Lohman, Mrs. Norbert Schnakenberg, Concordia, a brother, F. G. Viets of Cole Camp, thirteen grandchildren, and ten great-grandchildren survive him. Funeral services, Concordia, Mo., November 7, Pastor O. E. Heilman officiating. The Rev. Herbert Pragmann, St. Joseph, spoke for the District and Synod.



The Cross for Every Day. By Richard R. Caemmerer and Jaroslav J. Pelikan, Jr. Concordia Publishing House, St. Louis, Mo. 113 pages, 5⅛×7½. $1.50 net.

The twelve sermons and fourteen brief meditations in this volume were addressed to congregations at their special Lenten services in 1951. The authors have presented them under the following descriptive headings: (Part I) "Christ's Death Is Our Life"; (Part II) "Human Problems and the Lenten Lord"; (Part III) "Seven Words of Forgiveness"; (Part IV) "Seven Words for the Church." With their eyes fixed on the Cross and on the world beneath it, the authors proclaim Him who, though He knew no sin, was made to be sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21).
L. W. Spitz

The Chief Steward. A Manual on Pastoral Leadership. By J. E. Herrmann. Concordia Publishing House, Saint Louis, Mo., 1951. 6¼×9¼, 113 pages. $1.75.

Though this book is "A Manual on Pastoral Leadership" and has been in circulation for some months, now is the time for many a pastor and his chief workers in the parish to review its materials. *Parish Activities* suggests the theme of the royal priesthood for the current year, and this book should continue to be in the middle of the congregation's thought, both as it goes about its home tasks and lifts its sights Synod-wide.

The Lutheran Reformation, Its Background and Its Blessings. Tract 184. By John Theodore Mueller. 20 pages. 10 cents per copy.

The Apostles' Creed. Tract 183. By Rudolph S. Ressmeyer. 45 pages. 10 cents per copy. Concordia Publishing House, St. Louis, Mo.

Dr. Mueller's tract neatly summarizes the values of the Lutheran Reformation. Pastor Ressmeyer's pamphlet reviews the teachings of the Apostles' Creed in his characteristic quotable style. Both tracts are useful for group study as well as for mass distribution.

Proceedings of the Seventieth Convention of the Central District of The Lutheran Church — Missouri Synod, Fort Wayne, Ind., June 18—22, 1951. 6×9, 117 pages.

The doctrinal essay, "The Kingdom of God," was presented by Pastor Herbert Berner of Cincinnati. His treatment is thoroughly Biblical and practical. The report gives additional data and resolutions reflecting the extensive activity of this busy District.

Johnny Appleseed and Shorter Poems. By Ernest C. Lewerenz. Exposition Press, New York, 1951. 5⅝×8¾, 88 pages. $2.50.

The author, professor of Latin and German at Concordia College, Fort Wayne, Ind., has written much poetry inspired by his State of Indiana. Part I is a narrative poem in six sections on Johnny Appleseed. Part II groups ten shorter poems. An appendix provides a biographical sketch of Johnny Appleseed and historical notes on the poems.

Going God's Way. By Reuben K. Youngdahl. Augustana Book Concern, Rock Island, Ill., 1951. 5¾×7⅞, 366 pages. $2.50.

This is a year's volume of Dr. Youngdahl's radio addresses. They are fresh and practical in their discussion. Most of them presuppose the source in Christ of the spiritual life, and concern the reflection of it in the day that is to come.

Monk in Armour. By Gladys H. Barr. Abingdon-Cokesbury Press, New York and Nashville, 1948. 5¾×8½, 256 pages. $3.00.

This historical novel picks up the life of Luther at his twelfth year, pictures his student days and entrance into the monastery, describes the spiritual and political trials through which he arrived at his leadership of the Reformation, and puts unique emphasis upon his marriage. Tastes will differ about every tale which mixes fact and fiction, but all will agree that Mrs. Barr writes interestingly and smoothly.

Your Church and You. By Fred Pierce Corson. The John C. Winston Company, Philadelphia and Toronto, 1951. 6×8⅝, 171 pages. $2.50.

Bishop Corson herewith provides a worthy successor to *Your Bible and You* by Dr. Charles R. Eerdman, previously reviewed in these pages. The author is a bishop of the Methodist Church and takes pains to by-pass denominational emphases. Pastors and study groups will find the book very useful in stressing the concept of the Church, our heritage of the Reformation, the relation of Christian churches to one another, the contributions of the Church to its world and time, and the activities into which it places its people. Our readers will provide a more abundant motive power than the author, through the redemptive work of Christ and the responsibility of edifying fellow members of the Church in Christ. This does not detract from the values of the book in which the author is explicit.

Planning and Building the Modern Church. By William Ward Watkin. F. W. Dodge Corporation, New York, 1951 (Architectural Record, 119 West 40th St., New York 18, N.Y.). 9×12, 163 pages. $8.50.

The author till 1910 was associated with Cram, Goodhue and Ferguson and since has been associated with Rice Institute in Houston. He is broad in his tastes and interests, publishing studies of many types of buildings from traditional Gothic to such contemporary structures as Joseph Murphy's churches in St. Louis County and Eliel Saarinen's Christ Lutheran Church in Minneapolis. The book covers many phases of the church plant — site, church school, lighting, heating, etc. — and will be useful to all who contemplate a building program. Every mission board and many circuits of parishes would do well to procure and circulate a copy.

Prayers for Students. Edited by John W. Doberstein. Muhlenberg Press, Philadelphia, 1951. 4×6½, 117 pages. 75 cents.

This compilation of prayers has been gathered from many sources and covers every conceivable student situation. The book should serve as a genuine stimulus to prayer and will be a welcome Christmas gift for any college or seminary student.

VERSE AND DEVOTIONAL

V. Raymond Edman, president of Wheaton College, in **Storms and Starlight** (Van Kampen Press, Wheaton, Ill., 1951, $2.50) offers smooth and helpful devotions on facets of the Savior's life and teaching accompanied with choice poems by many authors. Bob Jones, Jr., in **Showers upon the Grass** (Zondervan Publishing House, Grand Rapids, Mich., 1951, $2.00) reprints syndicated articles with Biblical source and emphasis in the midstream of reader interest. Keith L. Brooks in **Gleanings from the Word** (Van Kampen Press, Wheaton, Ill., 1951, $2.00) publishes brief but sometimes surprising and penetrating explorations of the original text of selected Scriptures. In **Poetic Meditations on the Scriptures,** Botolf J. Rothnem (Augsburg Publishing House, Minneapolis, Minn., 1951, 75 cents) publishes expositions in verse of special Scripture texts. **Seeing God in Little Things** by Roy H. Stetler (Evangelical Press, Harrisburg, Pa., 1951, $1.50) reprints interesting "chats" with spiritual implications. **Trails of Yesteryear** (Van Kampen Press, Wheaton, Ill., 1951, $3.00) is a compilation by Paul Hutchens of verse from many sources designed to bring back memories of happy hours and serenity under the march of time.

BOOKS FOR WOMEN

A number of books have been gathering for review which are of special value to womenfolk. Husbands may find them useful too! **How to Lay a Nest Egg** by Edgar Scott (The John C. Winston Company, Philadelphia, 1950, $1.50) provides interestingly written and illustrated advice to women young and old on investments and savings. Spiritual in emphasis is **Financing Faith** by Harriet Harmon Dexter (The Bethany Press, St. Louis, Mo., 1951, $1.00), which discusses the woman's earnings, giving, fund raising, and spending from the Christian point of view — including how to teach children about money. Ten programs for women's organizations, by Ruth Youngdahl Nelson, are published in **The Christian Woman** (Augustana Book Concern, Rock Island, Ill., 1951, 85 cents) and include the devotional home and community life of the Christian woman. Useful for mothers at every stage of homemaking and child rearing is **Doorway to a Happy Home** by Mrs. Clarence H. Hamilton (Bobbs-Merrill Co., Indianapolis, Ind., 1950, $2.50). the life of God in Christ could be expressed better, but many of the insights are noteworthy. The Lutheran Women's Welfare League of Minneapolis has provided a book of devotions "for women by women" (order from the League, **In Tune with the Father,** $1.25) that should be very helpful. **Return to Life** by Lily MacLeod (Lippincott, Philadelphia, 1950, $2.00) is an account of one woman's struggle against cancer. Interesting is the thought that since in suffering our own prayers become onesided, it is well to use some written by others. **The Loneliest Journey** by Frances I. Jackson (Westminster Press, Philadelphia, 1949, $1.50) is the account of a British woman of her own spiritual pilgrimage from doubt and indifference to life in Christ and in the Church; not frequently is it given an individual to write so well of deeply personal experiences.

MUSIC

Reviewed by Walter E. Buszin

MS-1010. When My Last Hour Once Draweth Near. By Leonhard Lechner (1553—1606). Edited by Robert Hernried. SATB. 3 pages. 15 cents.

MS-1011. Woe, Fear, and Tribulation. By Johannes Eccard (1553—1611). SATB. 3 pages. 15 cents.

MS-1012. Fear Thou Not, for I Am with Thee. By Gallus Dressler (1553 to 1585). Edited by T. P. Klammer. SATB. 9 pages. 25 cents.

The old masters represented here are erts at part-writing. Motets are com- into favor again, and they provide ideal r music for the church service. This n of vocal composition appeared in the nd half of the fifteenth century and is usical elaboration of Psalm or Bible es in several parts in the so-called ative a-cappella style. All parts are e or less melodious. In the Lechner nber the basses carry a part that is standingly beautiful. These three ets are not difficult, and they should ome favorite numbers of our church irs.

Announcements

Ordinations and Installations

PASTORS

nstalled:

th, Paul G., Nazareth, Buffalo, N. Y., by res. H. G. Kleiner, Nov. 11.

mung, C. P., Trinity, Drayton, N. Dak., by . G. Gesell, Nov. 4.

nke, G. E., Holy Cross, Oxford, Mich., by V. C. Gerken, Nov. 11.

tlag, A. H., Immanuel, Eagle Bend; St. Matthew, Clarissa, Minn., by R. E. Lehman, Nov. 11.

enger, Martin, St. Paul, Wyoming, Minn., by . G. Deterding, Nov. 11.

row, Ralph, St. John, Munson, Pa., by H. G. Dermann, Nov. 4.

chow, Marcus T., St. Paul, Grants Pass, Oreg., by Paul W. F. Harms, Nov. 4.

chner, Raymond W., Trinity, Vinton, Iowa, by O. T. Schreiber, Nov. 11.

ton, Charles, Trinity, Watsonville, Calif., by . H. Reinboth, Oct. 28.

z, Artur, assistant pastor, Candelaria parish, . G. S., Brazil, by Luiz Bohn, Sept. 9.

mz, F. A., St. John, Fayetteville, Ark., by W. H. Ludwig, Sept. 23.

rms, F. Theo., Immanuel, Breckinridge, Okla., by Roy Barlag, Oct. 28.

chke, E. K., Immanuel, Hamler, Ohio, by George Maassel, Nov. 4.

bst, Eugene, Bethel, Fort Dodge, Iowa, as executive secretary of the Lutheran Home-Finding Society, Fort Dodge, Iowa, by G. H. Perlich, Nov. 12.

ch, Paul G., Emanuel, South St. Paul, Minn., by W. Stolper, Nov. 4.

llmeyer, Glen C., Trinity, San Angelo, Tex., by H. H. Quitmeyer, Nov. 4.

itsch, Herbert J., St. James, Normanby; Trinity, Howick, Ont., Can., by M. J. Michael, Nov. 4.

ntz, Carl, Trinity, Fisherville, Ont., Can., by A. W. Huth, Oct. 28.

imer, Hugo, Mount Calvary, Fullerton; St. Paul, Monroe, Nebr., by Cleo Kautsch, Nov. 11.

ndemann, Herbert, Redeemer, Fort Wayne, Ind., by E. E. Foelber, Nov. 4.

uedke, H. W. C., Immanuel, Chicago, Ill., by A. Preisinger, Oct. 7.

ekss, Jekabs Afoljs, Latvian Congregation, S. Paulo, Brazil, by Pres. R. Hasse, Sept. 9.

erkens, A. G., professor, Concordia Seminary, St. Louis, Mo., by Pres. T. A. Weinhold, Oct. 26.

nning, Paul H., Hope, Munger, Minn., by A. Wenger; St. Luke, Duluth, Minn., by W. H. Bouman, Nov. 11.

ralle, R. H. F., Zion, Brazilton, Kans., by Edw. C. Schmidt, Nov. 4.

usch, Carl, Emmaus, Chicago, Ill., by W. M. Roth, Nov. 4.

chmidt, Paul M., assistant pastor, Mount Calvary, Raymondville, Tex., by J. W. Jackson, Nov. 4.

eehase, A. C. D., Immanuel, Mellen, Wis., by L. E. Schreiber, Nov. 4.

teinke, Arthur, St. Paul, Albany, N. Y., by Arthur H. Gerhardt, Nov. 4.

Veirich, P., congregations at Serra Grande and Gambelo, R. G. S., Brazil, by J. Winterle, Sept. 2.

Vetzstein, C. T., Bethel, Kitchener, Ont., Can., by A. Eissfeldt, Nov. 11.

ohr, Elmer H., St. Paul, Iowa City, Iowa, also student pastor at Iowa University, Iowa City, Iowa, by Pres. W. D. Oetting, Oct. 14.

Installed: TEACHERS

Eggers, William J., Immanuel, New Wells, Mo., by E. J. Dierker, Nov. 11.

Finke, F. W., St. John, Vincennes, Ind., by A. L. Scheidt, Nov. 11.

Willhardt, John A., Immanuel, Mount Vernon, N. Y., by R. Biegner, Aug. 26.

Cornerstone Layings

Hales Corners, Wis. Hales Corners, church, Nov. 4.

Nokomis, Ill. Trinity, church, Oct. 21.

Waterloo, Iowa. Immanuel, church, Oct. 7.

Dedications

Hoffman, Ill. Trinity, school, Oct. 21.

Jackson, Mo. St. Paul, school, Oct. 21.

Larned, Kans. Grace, church, Nov. 4.

Sapiranga, R. G. S., Brazil. Church, Sept. 9.

Saginaw, Mich. Redeemer, school, June 24.

Seaside, Oreg. Faith, church, Sept. 30.

Anniversaries

Neshkoro, Wis. St. Peter, the 75th, Sept. 23.

Blackwell, Okla. St. John, the 50th, Nov. 4.

Flaxton, N. Dak. St. Paul, the 50th, Oct. 21.

Official Notices

Pastor Cecil A. Klages, R. R. 4, Mitchell, Ontario, has been appointed Visitor of the Stratford Circuit, in place of Pastor George J. Herbst, who accepted a call into another circuit.

Pastor Martin Schieman, R. R. 5, Eganville, Ontario, has been appointed Visitor of the Ottawa Circuit, in place of Pastor C. A. Lantz, who accepted a call into another circuit. — WALTER O. RATHKE, *President of the Ontario District.*

The Rev. H. David Mensing has severed his affiliation with The Lutheran Church — Missouri Synod. He is ineligible for a call. — A. H. WERFELMANN, *President of the Northern Illinois District;* THEO. F. NICKEL, *First Vice-President;* ARTHUR A. BRAUER, *Second Vice-President;* CARL L. ABEL, *Visitor.*
Chicago, Ill., November 19, 1951

Pastor Arthur C. Hallmann of Maywood, Ill., has been appointed Visitor of Circuit 7 in place of Pastor William H. Lippmann, who for reasons of health was unable to serve. — A. H. WERFELMANN, *President,* Northern Illinois District.

Fred Weber, graduate of Concordia, River Forest, 1931, and teacher in Christian day schools of our Synod in Michigan and Wisconsin for eighteen years, has passed the written and oral colloquy for the parish ministry. The oral colloquy was held at Tulsa, Okla., October 31. The committee consisted of Pastors C. Knippa, W. W. Frank, A. E. Behrend, A. C. Hornbostel, and was under the chairmanship of President Hoyer of the Oklahoma District. The Examining Committee of The Lutheran Church — Missouri Synod hereby declares Fred Weber eligible for a call into the parish ministry of our Synod. — G. CHR. BARTH, D. D.; LOUIS J. SIECK, D. D.; F. A. HERTWIG, D. D., *Chairman.*

Joint Public Relations Department and Radio and Television Committee Conference

A joint *conference* will be sponsored by the *Department of Public Relations and the Synodical Radio and Television Committee* of The Lutheran Church — Missouri Synod on January 28 and 29, 1952, at the Claridge Hotel in St. Louis. For further information write REV. O. C. J. HOFFMANN, 1819 Broadway, Room 812, New York 23, N. Y., or REV. HERMAN H. HOHENSTEIN, D. D., Radio Station KFUO, St. Louis 5, Mo.

Available

To any church willing to pay shipping charges: one *altar covering*, white, 2 yds. × 22″ with drop; two *bookmarks* (for lectern), also white, with fringe. Write MRS. AGNES STEVENSON, Brighton, Colo.

Free, except for shipping charges, several dozen hanging *electric white globe lamps*, suitable for main auditorium of small churches. Write CARL AND RICHARD ORTNER, P. O. Box 282, Frankenmuth, Mich.

For Sale

Red *superfrontal* 21 × 61″ with 12″ linen top. $10.00. Write: REV. WM. WEBER, Shell Rock, Iowa.

Visitors to Florida

Vacationing or wintering, send for free copy of the Florida-Georgia Church Directory, showing location of our churches, time of services, etc. Northern Lutherans planning to retire in Florida, before deciding on location, will find directory useful for information about our churches. Address Concordia, P. O. Box 1125, Sarasota, Fla.

Wanted

Parents and home pastors of students attending Georgia Institute of Technology, Emory University, or Agnes Scott College in Atlanta, Georgia Military Academy at College Park, or the University of Georgia at Athens, are asked to send students' names and addresses to *The Rev. T. G. Ahrendt*, Grace Lutheran Church, N. Highland and Bellevue, N. E., Atlanta, Ga. — H. F. SCHWEKENDICK.

Congregation having *pews* for sale, please contact WARREN SCHULTZ, Route 3, Baraboo, Wis., or the REV. E. SMUKAL, Wisconsin Dells, Wis.

Large *bell* for University of Arkansas Lutheran Student Chapel. Write The Rev. F. A. Gumz, Arkansas and Dickson, Fayetteville, Ark.

Notice

Anyone knowing of Lutherans moving to or living in or near Palm Springs, Calif., write the *Rev. W. H. Tensmeyer*, 472 N. 6th St., Banning, Calif. Lutheran services are held in the Episcopal Church, Palm Canyon Drive and Alameda, Palm Springs. — REV. W. H. TENSMEYER.

Changes of Address

Pastors:

Buenger, M. F., Wyoming, Minn.

Felton, Charles, 447 California St., Watsonville, Calif.

Friedrich, M. W., 1610 E. Jackson, Harlingen, Tex.

Hyatt, Chaplain Gerhardt W., Captain 05796, Hq. 3d Armored Div., Fort Knox, Ky.

Johnson, Chaplain Bernard W. (1st Lt.), Office of the Wing Chaplain, Scott AFB, Ill.

Koch, Paul G., R. 1, South St. Paul, Minn.

Koehler, Arthur P., 805 Henderson, Eureka, Calif.

Kretzmann, J. C., *em.*, 503 S. W. Fifth St., Fort Lauderdale, Fla.

Krueger, Arlo, R. 3, Sheboygan, Wis.

Krueger, William A., Browns Valley, Minn.

Marting, Louis C., 839 Larchmont Drive, Colma 25, Calif.

Meyer, Chaplain Arthur W., Wing Chaplains' Office, 3275th AF. Indoctrination Wing Parks AFB, Pleasanton, Calif.

Meyer, George J., 290 West St., Bristol, Conn.

Mueller, Herman W., 333 Main St., Monroe, Wash.

Rehfeldt, W., Rua Nicaragua 551, Penha Rio de Janeiro, Brazil, S. A.

Riess, Frederick R., 722 N. Main, P. O. Box 1104, Washougal, Wash.

Scharrer, John, 28 Scott St., St. Thomas, Ont., Can.

Scherer, Prof. Ross P., 502 Monroe St., Valparaiso, Ind.

Schienbein, W., Box 577, Barrhead, Alta., Can.

Schlade, E. F., 270 S. Buffalo St., Orchard Park, N. Y.

Strege, Paul H., Asahimachi 4-chome, Asahigawa, Hokkaido, Japan

Trosien, Carl O., 480 Church St., Wayland, Mich.

Westhoff, Chalmer, R. 2, Mount Carmel, Ill.

Yohr, Elmer H., 404 E. Jefferson, Iowa City, Iowa

Teachers:

Bartels, F. H., 2112 Xerxes Ave., N., Minneapolis, Minn.

Bierwagen, Albert, R. 1, Lake Zurich, Ill.

Duensing, G. F., 3809 Dunnica Ave., St. Louis 16, Mo.

Eberhard, Louis C., 335 Morse St., Antigo, Wis.

Grauer, Albert W., 561 W. Orange Drive, Whittier, Calif.

Luehmann, J. A., Waterville, Minn.

Sandersfeld, Ed., 2829 S. Springfield Ave., Chicago 23, Ill.

Schaefer, Paul L., *em.*, 7425 Dixon St., Forest Park, Ill.

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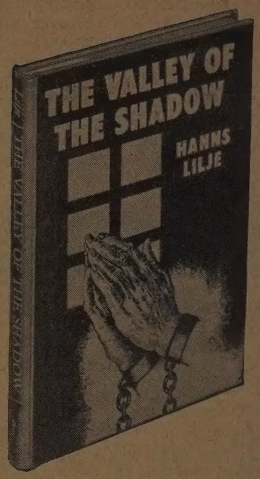

Hanns Lilje's

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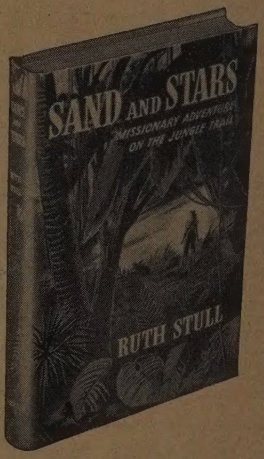

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